THE

Experienced Christian's Magazine.

For OCTOBER, 1805.

PORTRAIT OF DAVID BRAINARD.

DAVID BRAINARD was born April 20th, 1718, at Haddam in the State of Connecticut, and was the third son of Hezekiah and Dorothy Brainard. He was left fatherless and motherless, when but 14 years old. At this period he was convinced of the sinfulness of his nature, and became very serious. His religious concern continued to increase in godly sorrow until he arrived at twenty-two years of age, when his soul was filled with joy unspeakable and full of glory. The way of salvation appeared to him of infinite wisdom, suitableness and excellency. In the beginning of September 1739, he entered Yale College, but with a degree of reluctancy, fearing lest he should not be able to lead a life of strict religion in the midst of so many temptations. While he remained a student of Yale College, there was a general awakening; the students became very serious; among these were many who associated for mutual conversation and assistance in spiritual things. Brainard was one of this company. In these conferences they used to speak their sentiments freely. Having attended in the Hall a pathetic prayer, made by one of the Tutors, one of Brainard's friends, asked him what he thought of the Tutor? He answerad, "He has no more grace than this chair." For this saying, together with his having once

attended a separate meeting at New-Haven, and refusing to make a public confession thereof, and humble himself before the whole College in the Hall, he was expelled the College. Thence he went to Ripton, and studied divinity with the Rev. Mr. Mills. In July 1742 he was examined by the association of ministers then met at Danbury, as to his learning, experience and gifts for the ministry. Being licenced by that association, he immediately began his public ministration of the Word. In November 1742, he passed another examination by the correspondents of the Honourable Society in Scotland for propagating Christian Knowledge, and being appointed their missionary, he, after the severities of the winter were past, took his station at Hannaumeek, an Indian settlement between Stockbridge and Albany. He faithfully laboured among them about one year, during which he suffered exceedingly, in a lonely desert, and among Indians. Next we find him among the Delaware Indians. In June 1744, he received the unanimous approbation of the Presbytery, and was ordained. He continued to preach unto the Delawares, and other Indian settlements, until 1745, when we find him most successfully engaged, preaching to the Indians at Crosweeksung. Nor did he desist from his important mission, as long as he could travel among the Indian settlements, though almost gone with the consumption.

He was of distinguished natural abilities, penetrating genius, clearness of thought, close reasoning, and exact judgment, vivid imagination, and warm affection. Having much knowledge of human nature, but more in the Christian theology, especially in things pertaining to inward experimental religion. He accurately distinguished between real piety and enthusiasm, between those affections which are rational and scriptural, having their foundation in grace and truth, and those which are founded in strong impressions on the imagination, and vehement emotions which rise from the animal spirits. Holiness, conformity to God, living to God, and glorifying him, was that in which his soul centered. This was that ocean to which all the streams of his religious affections tended. He knew no other true excellency or happiness but this.

This was accompanied with evangelical humiliations. He not only thought meanly of himself before God, in comparison of him; but among men, as compared with them. Indeed he was apt to think others better than himself. He was eminently of a meek and quiet spirit. Full of love, meekness, quietness, forgiveness and mercy. His love was not merely a fondness and zeal for a party, but one universal benevolence, manifested in expensive and painful deeds of kindness, meekness of behaviour, acknowledgment of faults, with proper concessions and self-denials. His zeal was great, but according to knowledge. His conscience was exceeding tender, alarmed at the appearance of moral evil, constantly jealous over his own heart, wrods and actions. When he rejoiced, it was "with trembling." Yet his joys were truly "unspeakable." His religion was not like a blazing meteor, but like the steady lights of heaven, constant in its principles, uniform in its operations, and salutary in its effects. Consequently his peace was like a stream fed by living springs, which though occasionally increased by showers, remains uninterrupted.

As a minister of the gospel, he was called to unusual services, and his ministry was attended with remarkable and unusual events. He was remarkably successful in his pastoral charge among the Christian Indians in New-Jersey. His natural constitution inclined him to dejection of spirit. He died Friday, Oct. 9th, 1747, in the 30th year of his age.

His days were devoted to the Redeemer's interest without reserve. For orders sake he embraced toil and hardship as a good soldier of the Lord Jesus, he had as it were forsaken his friends in a civilised country, and partaken of the hard fare of the savage tribes of America, and blessed be God, not without success, for the wilderness did blossom, and the warriors let fall the tomahawk and scalping knife, and became thirsty as the pursued deer for the water-brook after the living God; a precious seed was sowed among the poor Jersey Indians, which still continueth alive in some few instances. Let us make our boast in

Jesus, for through His name Americans have seen and experienced, and still do see and experience the smiles of heaven, but in no instance more than in lavishing such gifts and grace to men and women both high and low. O let us sing of Jesu's merit; the cause for it will ever exist.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF R. CONNEL.

REBECCA CONNEL was about twelve years old when the Lord graciously operated on her mind by his divine Spirit, and convinced her of the *sinful, guilty,* and *miserable* state of an *unrenewed heart, especially her own.* Meantime she was endued with repentance unto life. Whereupon she obtained the knowledge of salvation by the remission of sins. She, thenceforward, through the grace of God, endeavoured to live an exemplary life, conformable to the precepts of the gospel. Embracing the scriptures, she made them her principal study. And what she in them learned, as being incumbent, the same she practised. She discarded the reading of novels, which are read with the greatest avidity by thoughtless youth, and which, when read, vitiate the taste, and *corrupt the morals,* by giving *wrong views of life,* and by *inflaming the passions;* by making the *sovereign good* consist in the gratification of the *sensual appetites.* Thus, rejecting the *poisonous maxims* of the sensualist, she adhered to the *sage precepts* of our *adorable Christ.* Happy youth! Be an *example* to many young people.

As a daughter, Rebecca was dutiful; as a sister, affectionate. Modest, and of a becoming reserve to strangers: open and communicative with her intimates. To the *generous* and *sympathetic feelings of friendship, her heart beat in high pulsation, and glowed in unison.* Humane and charitable in her disposition—*candour held empire* when she passed judgment on the *faults of others.* Yet *she cen-*

sured her own faults with severity. For, faults she had. And *who is entirely exempt?* She lived an example to those around her, *pious, sober,* and *righteous in her life.*

Her exit, was such as might have been expected. It was such *as might be coveted by the wisest.* It was as the perfect man's, "*peace.*" On the sabbath preceding her illness, she was observed to *weep much* under a *funeral discourse, occasioned by the death of a Mr. Johnson.* She, *then,* had a *presentiment of her own dissolution, accompanied with a consciousness of lukewarmness,* into which *she had fallen,* from which she implored deliverance.

The same evening, having retired to her apartment, her sister observing her restless, enquired, "*whether she were sick?*" She replied, "*no;*" but observed that she *felt much distressed in her mind,* also, *that she should soon die.* On Monday morning when she arose, she had the *same impression.* At one on the clock she was taken ill with the fever, which she declared was "*into death.*" She then became easy and resigned in her mind, and submitted to her fate.

During the first three days of her illness, she was *delirious.* Yet in the height of her delirium nothing escaped her lips, inconsistent with female delicacy. When the delirium had left her, a Christian visited her. He asked her, if *she was willing to die,* and *whether she believed she should go to the mansions of bliss?*—To which she replied, that she "knew her sins were forgiven; that she enjoyed the love of God, and that she had a happy assurance of a blessed immortality!"

She bore her sickness with admirable patience. So fearful was she of *offending* God, that when *involuntary groans* escaped her, occasioned by *the agonies* in which she suffered much, she would, in the *momentary cessation of pain, lament, lest she did not bear her affliction with Christian-like patience.* Once, when *writhed with extreme pain,* she exclaimed, "Lord, why am I thus—" and had all but said, "afflicted."—She checked herself, and asked, "What was I saying?" but observed, that "she deserved it all;" and exclaimed, "O Lord, help me to bear it as thou wouldst I should!" After her fever abated, she was favoured with a great earnest of future glory, in-

somuch that she longed to quit the world, and *be with Jesus.* She would often break out in singing hymns *descriptive of her situation* and *views of Heaven;* such as the hymns beginning with these words:—"Vain delusive world adieu."—"Come thou fount of every blessing"—"This, this is the God we adore."—"O thou God of my salvation."—"There is a land of pure delight."—And "Hosanna to Jesus on high," &c. To a young man of her acquaintance who came to see her in her sickness, she exclaimed, as soon as he entered the room, "Behold a dying bed!" and exhorted him to meet her in heaven, where parting would be no more. Also bade him tell his sister, *one of her intimate friends*, that since they were to meet no more in this world, she hoped she would, through *the grace of God, meet her in the world above.* Another young man, who had been long acquainted in the family, him she exhorted to seek an interest in Jesus, who would be found of those who seek him early, *the truth of which she could testify.* She wished her mother and sisters to request *her young friends and acquaintance to meet her in heaven, whither she was then going.* On Friday night, believing herself dying, she called her mother and sisters to her bedside, *kissed them and bade them* farewell, exhorted *her twin sister to be a good girl, to be kind and dutiful to her mother, and to console her in her affliction.* When her mother and sisters *mourned aloud the loss of her*, she said, "Weep not for me. I am going to the arms of Jesus!" She desired to be buried *in her own churchyard*, was *pleased when it was promised to be performed.* She *requested that her coffin might be made* so that she might have *an immediate interment*, on *account of the noisomeness of the disease.* When, as is common in the malignant fever, the blood issued from her mouth and nostrils, she herself would sometimes wipe it away with a handkerchief, and look at it *with the utmost calmness.* Thus she *beheld her approaching dissolution in all its precursors!—Such* was *the power of religion on her mind!* so full her *assurance!* On Saturday she appeared to be *greatly buffetted by Satan.* But on sabbath day she *regained* her *confidence*, and *triumphed* in the *near approach of death.* From the *tranquillity* of her mind, her *countenance seemed*

as changed, and *assumed a beatific smile.* On Sabbath day, about two on the clock, one of her female friends came to see her, whom, when she observed, *she called to her bedside, and exhorted to be stedfast in serving the Lord, to take courage by beholding her.* And while those around her *were much affected*, she sung the hymn beginning with these words:—"And must this body die." *So affecting* was her *manner of singing it*, that there *was not a dry eye present* on the occasion. She found her debility increasing, but *continued in the same triumphant state of mind.* On Monday she became speechless, yet had her *reason perfectly*, and was *happy* in the *near approach of death:* for when one of her sisters asked her, whether she still *believed her soul would go to heaven? she smiled, and cast her eyes upwards*, as in *confident assurance thereof.* She remained a *patient sufferer* until Tuesday morning, when at two on the clock, *she breathed her soul into the arms of her blessed Redeemer*, aged fifteen years and seven months.

Her remains were committed, "dust to dust, and earth to earth," in hope of a better resurrection. Thus *lived*, and thus *died*, *Rebecca Connel*, whose *youthful virtues command our imitation*, and whose *early exit* may be a *timely admonition to all youth*, to *prepare to meet their God.*

1. Let *youth* be *taught* the *divine reality* of the *Christian religion. Youth* is an *honest hour*, *sickness* is an *honest hour*, *death* is an *honest hour.* But *above all*, Christianity *is manifested by its effects.*

2. Let *youth* be *taught* its *utility*,—its *advantage* to *society*, to the *church*, to our *own persons*; in *youth*, in *sickness*, in the hour of *death*, and in the *resurrection.*

3. Let *youth* be *taught* the *certainty of obtaining religion in early life.* It is promised—facts evince it.

4. Let *youth* be *encouraged* to *excel in virtuous actions.* Be *wise*, *œconomical*, *frugal*, and *diligent* in the *grand business of life.*

The youth of this city, especially the *female sex*—May they "*lay these things to heart.*" You have lost the company of *a pious person. Some of you have lost an inmate of your hearts.* May the *Spirit of Glory*, which *dwelt in her, dwell in you also.* May *such examples* be *duly heeded*, and

improved. And may we be prepared for everlasting glory. Amen. R. W.

THE FRUITS OF SANCTIFICATION.

An Extract from Ambrose's Media, *in time of reproaches negatively and positively.*

[Continued from page 153.]

I HAVE done with the *denial of natural self* in regard of *well-being*. I shall now consider the denial of natural self in regard of *very being*, and so it affects our *life*, together with the faculties and powers of nature, *our understanding, will, affections, senses, fleshly members.* All within us must be "captivated to the obedience of Christ," and all without us must endure to suffer for the name of Christ.

For them we call faculties or powers of nature, as the understanding will, affections, senses, I shall dispatch in one word.

1. The *understanding* must be captivated, as it hinders from Christ. Suppose the word of Christ be contradicted or checked by way of reason or understanding, as in the business of the Trinity, Union of two natures, Resurrection of the body, in this case I must deny my reason, and believe Chirst; I must bow down and worship, I must captivate my understanding to the obedience of Faith. We see by experience, those are soonest brought to Christ, who for the most part are foolish, simple, and weak conceits; whereas those who have been most famous for worldly wisdom and understanding, they have been hardly brought to the subjection of God's wisdom and truth. This is that which the Apostle doth teach, "not many wise, not many mighty are called," &c. "We preach Christ crucified, unto the Jews a stumbling-bock, and to the Greeks foolishness.

2. The *will* must be renounced in reference to Christ, Servants must not follow their own will, but their master's directions: how much more ought we, who always may justly suspect ourselves, and can never suspect the *will* of Christ, it being the square of right? For therefore is a thing good, and just, and equal, because God wills it; hence, our *will*, if good, yet sometimes it must be denied; but if evil, and contrary to the will of God, it must be subdued. It is meet that Hagar should stoop to Sarah, our will to Christ's will.

3. Our *affections and senses* must be denied, both as good, and as they are the cherishers of evil, or opposers of good. This latter is that "crucifying of the flesh, with the lusts and affections," which the Apostle mentions. But all these bring within the compass of *natural life*, I shall only insist on that *self* which we call *life*. And concerning which (as in the former) I shall give the cautions and directions.

The Cautions are these:

1. That our being or life is in itself the gift of God, and the blessing of God. It was "God that breathed into man the breath of life. The Spirit of God hath made me, (said Elihu, and the breath of the Almighty hath given me life." He gives it, for he is the fountain of it. "With thee is the fountain of life, and in thy light shall we see light." This was the sum of Paul's sermon to the Athenians, he giveth to all, life, and breath, and all things; and to this purpose he cites Aratus, one of their Greek Poets, "in him we live, and move, and have our being." And as it is the gift, so it is the blessing of God, hence the promise of life, and of long life, is made to obedient children; and this turned into a prayer by the believing parents, it is usually called by the name of *blessing*.

2. Notwithstanding it is the blessing of God, yet we must deny it for God. As in these cases:

1. As a sacrifice. If God will rather be honoured by the death than by the life, by the sufferings than by the services of his saints, in this case we should be willing to submit to God. Thus many of the martyrs who had opportunity of flight, yet tarried to witness the truth, and

gave their lives to the flames for it. It is not what I, or others may think, that God will be honoured this way or that way, but we should observe what is God's will, and which way God will be honoured; All our intentions and aims at the glory of God are nothing, God cares not for them, if they be out of his way. It was an excellent resolution of David, "If I shall find favour in the eyes of the Lord, he will bring me back again; but if he thus say, I have no delight in thee, behold here I am, let him do to me as seemeth good to him."

As a temptation. Thus, rather than sin, the primitive Christians, when apprehended, chose willingly to die. We have a notable story of that heroical mother, and her seven sons, who rather than they would break God's Law in eating forbidden meats, they died one after another, the mother in the mean while being content to see them all butchered before her eyes, and last of all she dying also. Surely life is nothing in comparison of those glorious invisible rarities which sin may hinder us from; and therefore if it be on this condition that we may avoid sin, that we may be sure of the maine, that by losing life we may go to Christ, in whom we shall find with an infinite overplus, whatsoever we can lose for his sake; then we must deny life itself.

For the Experienced Christian's Magazine.

THE EXPERIENCE OF

THE REV. WILLIAM THATCHER,

WRITTEN BY HIMSELF.

I WAS born in Norwalk, in the state of Connecticut, in the year 1769. When I was five years of age, I had a mind attentive to the future concern of my soul, which I

believe was through the influence of the Spirit of God. Being attached to my books, and forward in learning, the question was put to me, "What calling do you mean to follow in life?" which awakened in my mind reflections like these: "A great day of judgment is coming! Then I must give an account to God for all my conduct in life, and heaven or hell, according to that life, must be my eternal portion!" I thought surely there is no life so excellent as that of a minister of the gospel, and all such must be in the fairest way to heaven; (alas! little did I then think how much iniquity is often covered with a ministerial garb!) and on this I drew my conclusion to be a minister of the gospel, having my salvation and that of others in view. This I held as a settled purpose, till the miseries of an unhappy war, and the death of my parents, within three years after, blasted my prospects of an education adequate to the importance of that station. A generous uncle adopted me at the time of my mother's death, (she had survived my father nearly four months,) signifying his intention of educating me for the ministry, but he in about five years after her, died, and left me with his kind but afflicted widow, when I was about thirteen years of age.

I well recollect the kindness of an uncle to me when I was at the age of eight. He was a man who had some of the fear, but none of the love of God in him. He took me and my elder brother into a private room, and instructed us as well as he knew how, in matters of religion. He talked to us about our sins and their dangerous tendency, and taught us to pray in secret night and morning; for which I shall have cause to bless God while I live. I never forgot it. Though I afterwards forsook his counsel, yet the remembrance of it, even in my vilest ways, was like claps of thunder to my guilty conscience. What an account will parents and guardians have to give who neglect their children!

When about twelve years of age, I was powerfully awakened under a discourse on the day of judgment, and resolved on immediate reformation; but alas! it was soon forgotten, and I was astonished that I had then less power over sin than before, and fell into bad company that I had

not lately been addicted to; the secret of which was this: in losing my convictions I lost a measure of that preventing grace which used to follow me.

Corrupt habits now gained strength till I was nineteen, when on changing my place of abode, and of course parting with my wicked companions, I determined on amendment of life; and soon grew (as I thought) quite religious, would sometimes reprove sin and advocate the cause of God.

July 1789. One evening, when walking alone, I was reflecting on the preserving hand of God in this manner. "Every day's time is the continued gift and mercy of God, as also my daily food and cloathing, and even the vital air comes from his hand, breath by breath, as I receive it, and what if my sins against so good a God should provoke him to withhold those streams of mercy, or stop my breath, what would become of my soul!" My feelings and my views were at once indescribable—awful indeed! O God, thought I, I will be better. I then began to pray more and more earnestly in secret, and to be more strict in my life, which was what I thought was the sum of all true religion. While on this sandy foundation, God visited me with a convulsion fit, and when I was losing my senses by it, I felt unwilling to die, and on recovery was again convinced that I was not prepared for death, because I was afraid of it. This renewed my alarm, and I renewed my resolutions and followed my religion up, (I may say *my religion*, for it was not that of Christ) that I might be ready for death when death should come.

In November I dropt senseless inio another fit, but the visitation was altogether fruitless. In May 19, 1790, I was visited with the third and last of my fits, all of which were sent to make me sensible of the danger my soul was in while depending on the following opinion, viz. Altho' I had no idea of any merit of my morality and formality, yet I thought that I would be as strict in that way as I could, and wherein I came short I hoped that the mercy of God could forgive, and the merit of Christ would make up all deficiency, that I might at last be admitted to heaven. And truly God is merciful, very merciful towards me, or I should have been finally damned with all my

fig-leaf covering. But this last alarm opened eternity to my view, which appeared terrible as divine wrath; and made me cry to God more earnestly than ever I did before; and the Lord graciously cast my lot among the Methodists the next day.

Here I found the people that would talk to me about my immortal soul, and instruct me into the plan of salvation through the only merit of our Lord Jesus Christ. I was thankful for the light, and gladly clave to this people, about whom I had heard many reports scandalously false; for I perceived that they were a people of God.

I met with them in class, and found out that they professed the knowledge of sin forgiven, and were happy in the love of God.

Here I saw more fully the delusion of *my* religion; for before I became acquainted with the Methodists, although I had heard of Christ, read of Christ, and believed all the Scripture account of him, as far as I understood it; yet I was as ignorant of the way of salvation, through faith in his name, and in his only merits, as if I had been a heathen!

I would gladly listen to their account of the powerful conviction and heavy travail of soul, through which they passed in order to attain to the new birth, but alas! I could not feel that degree that they had, and that I thought necessary. I prayed for it, but in vain. I strove to work my feelings up to that pitch, but found I could not. I was diligent in means, but my heart was hard, and grew harder; and I was greatly alarmed, fearing that God would give me up to a hard heart and a reprobate mind. I had long strove to be a Christian, and was now more fully convinced that I was a miserable sinner still; out of Christ and exposed to hell; and was as fully convinced of the impossibility of making myself better, much less of making myself a Christian; and plainly saw that if God left me I should unavoidably run to my own destruction; and I felt myself to be such a wretch that I had reason to expect that he was about to forsake me forever, for he would not (as I thought) give me that distress that was necessary in order to my being born again. Thus in my deep extremity, in June 18th, I was brought to

say, from my very heart, "Save Lord, or I perish!"—when (I know not how, but) my burden was gone.

A sweet and solemn calm, and consciousness that I had given up all for Christ, possessed my mind.

(To be concluded in our next.)

AN EXTRACT FROM THE NARRATIVE OF THE SURPRISING WORK OF GOD, IN THE CONVERSION OF MANY HUNDRED SOULS IN NORTHAMPTON, &c.

By the Rev. Mr. EDWARDS, A. D. 1736.

BUT to give a clearer idea of the nature and manner of the operations of God's Spirit, in this wonderful effusion of it, I would give an account of a young woman, whose name was Abigail Hutchinson. I pitch upon her especially, because she is now dead, and so it may be more fit to speak freely of her than of living instances; though I am under far greater disadvantages, on other accounts, to give a full and clear Narrative of her experiences, than I might of some others; nor can any account be given but what has been retained in the memories of her near friends, and some others, of what they have heard her express in her life-time.

She was of a rational understanding family; there could be nothing in her education that tended to enthusiasm, but rather to the contrary extreme. 'Tis in no wise the temper of the family to be ostentatious of experiences; and it was far from being her temper. She was before her conversion, to the observance of her neighbours, of a sober and inoffensive conversation; and was a still, quiet, reserved person. She had long been infirm of body, but her infirmity had never been observed at all to incline her to be notional or fanciful, or to occasion any

thing of religious melancholy. She was under awakenings scarcely a week, before there seemed to be plain evidence of her being savingly converted.

She was first awakened in the winter season, on Monday, by something she heard her brother say of the necessity of being in good earnest in seeking regenerating grace, together with the news of the conversion of a young woman before mentioned, whose conversion so generally affected most of the young people here. This news wrought much upon her, and stirred up a spirit of envy in her towards this young woman, whom she thought very unworthy of being distinguished from others by such a mercy; but withal it engaged her in a firm resolution to do her utmost to obtain the same blessing; and considering with herself what course she should take, she thought that she had not a sufficient knowledge of the principles of religion to render her capable of conversion; whereupon she resolved thoroughly to search the scriptures; and accordingly immediately began at the beginning of the bible, intending to read it through. She continued thus till Thursday; and then there was a sudden alteration, by a great increase of her concern, in an extraordinary sense of her own sinfulness, particularly the sinfulness of her nature, and wickedness of her heart, which came upon her (as she expressed it) as a flash of lightning, and struck her into an exceeding terror. Upon which she left off reading the bible in course as she had begun, and turned to the New-Testament, to see if she could not find some relief there for her distressed soul.

(To be continued in our next.)

POETRY.

A HYMN.

1 GOD of Grace and Patience, hear
Those whom thou hast made sincere,
In the gap who humbly stand,
Pillars of a tottering land:

2 We, who would on thee rely,
Add to theirs our feeble cry;
Day and night we intercede,
JESU's death, for sinners plead.

3 Thou who hast endur'd so long,
Suffer yet th' ungodly throng,
While they in thy anger dare,
Still the stubborn rebels spare.

4 Though their sins as mountains rise,
Though their MAKER they despise,
Haters of th' atoning GOD,
Tramplers on his sacred BLOOD!

5 Though they bear his name in vain,
Most abandon'd, most profane,—
Let not human wickedness
More abound than heavenly Grace.

6 Monsters of iniquity!
Thou dost all their evils see;—
All their evils they have done,
Thou hast punish'd in thy Son.

7 Great, howe'er their guilt hath been,
If they have not sin'd the sin,
Which thou never canst forgive,—
Bid them turn, repent, and live.

8 We for them the promise claim,
Asking Life in JESU's Name;—
Let them live, through CHRIST forgiven,
Strangely snatch'd from Hell to Heaven.